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Preacher's Magazine

Church of the Nazarene

6-1-1975

Preacher's Magazine Volume 50 Number 06

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Olivet Nazarene University

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McGraw, James (Editor), "Preacher's Magazine Volume 50 Number 06" (1975). *Preacher's Magazine*. 529.
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JUNE 1975

THE

PREACHER'S MAGAZINE

—proclaiming Christian Holiness . . .

inside this issue:

THE LIFE-STYLE OF LEADERSHIP

The Editor

TO READ OR NOT TO READ

Merrill S. Williams

FOLK MUSIC AS AN AVENUE OF WORSHIP

William W. Tromble

THE WITNESS OF THE SPIRIT

Wesleyana

**"WHATEVER HAPPENED TO BROTHER
WHAT'S-HIS-NAME?"**

Robert E. Maner

**ADD INTEREST TO BULLETINS AND
NEWSLETTERS**

Julie H. Barnett

THE

PREACHER'S MAGAZINE

JAMES MCGRAW

Editor

JUNE, 1975

VOLUME 50 NUMBER 6

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CONTENTS

- 1 The Life-style of Leadership *Editorial*
- 3 Servanthood: The Pastor: Slave or Servant? *C. S. Cowles*
- 5 To Read or Not to Read *Merrill S. Williams*
- 8 Is the Folk Service a Useful Avenue of Worship? *William W. Tromble*
- 11 The Pastor's Mission *Edwin E. Crawford, Jr.*
- 13 The Witness of the Spirit *Wesleyan*
- 15 "Whatever Happened to Brother What's-His-Name?" *R. E. Manen*
- 16 We Worked Our Hearts Out for Him *Practical Points*
- 17 The Money Dish *C. Dale German*
- 18 The Facts About Preachers' Wives (conclusion) *Lora Lee Parrott*
- 20 How to Add Interest to Bulletins and Newsletters *Julie H. Barnet*
- 22 The Starting Point *C. Neil Strickland*
- 24 Looking at Our Lord in Luke (Luke 13—14) .. *Ralph Earls*
- 28 Mini-Messages from Malachi (outlines) .. *J. Melton Thomas*

DEPARTMENTS

Preacher's Wife, p. 18 □ In the Study, p. 24 □ Timely Outlines, p. 28 □ Bulletin Barrel, p. 30 □ Here and There Among Books, p. 31 □ Preachers' Exchange, p. 32 □ Among Ourselves, inside back cover.

The Life-style of Leadership



THE SONS OF ZEBEDEE thought they were ready for leadership when they requested permission to sit in the place of honor, look out over the less favored, and enjoy the prestige of having risen to the top. They did not wait for an election; they asked for an appointment. "Grant unto us," they begged, "that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (Mark 10:37).

But leadership means much more than sitting in the place of honor, or "sitting" anywhere else, as Jesus explained to His first followers. "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all" (Mark 10: 43b-44).

If that statement failed to shock James and John back into ecclesiastical sanity, the Lord's next words should have made the point: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (v. 45).

There you have the secret of effective leadership spelled out so clearly no one need miss the message. If you aspire to make your ministry successful—and every minister should hold this noble aspiration—then be the servant of all. Set a course that calls upon you to out-serve, out-give, and out-love everybody else. Follow the Master's example, even if it means giving your life a ransom for many. This is the life-style of leadership.

It took time, but James and John learned the lesson, and so did the other disciples who heard Jesus speak these words. Had they not learned it, the fledgling Church would have weakened and died long ago. But they listened to their Lord, and they slowly came to the point in their lives where service became the keynote and sacrifice the theme.

They ministered and served like they thought the world would end. They healed a lame man on their way to church. They preached and witnessed everywhere they went. They prayed until the place was shaken where they were assembled together. They found themselves in

trouble with officers and magistrates, but when released from prison went right on working and serving until word went out, "These that have turned the world upside down are come hither also" (Acts 17:6).

Their life-style of leadership went even as far as Jesus suggested it might, for they literally laid down their lives in His service. History tells us some of them were crucified, even as their Lord had died; at least two were beheaded, and one is said to have been boiled in oil.

Giving your life a ransom for many can hurt!

To be sure, stubborn board members, gossipy busybodies, and backslidden church members can hurt, too. Carnal choir members can hurt, and pouting pianists, and touchy organists, and frivolous teenagers, and grouchy givers. Negative votes hurt. Sometimes the conditions of our ministerial leadership almost approach the dimensions of being "crucified," as was our Lord, who called us into His service. But this is the way He said it would be, and the way we have chosen to live.

How different the life-style of the husbandmen in the parable Jesus told! They accepted the call of the master, set up shop in the vineyard, made good use of the winepress which went with the job, and enjoyed themselves as though they owned the place. When the owner sent servants to receive the fruits from the farm, the husbandmen beat and stoned three of them, one fatally. The master then sent his own son, saying, "They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance" (Matt. 21:37-38).

The tragedy of the distorted view of servanthship is seen in the sin of assuming ownership. Gradually, thoughts tend to become "my job, my vineyard, my fruits, my territory," yes, even "my church."

What a vast difference there is between the servant, who is ready to lay his life on the line, and the husbandman, who forgets he is only the steward and not the owner of the vineyard! And the difference is just as pronounced between today's pastors who pattern their leadership life-styles after one or the other of these types.

Which pattern is followed when a pastor interprets opposition to his program to be the same as rebellion against Almighty God? Which type is he like when he feels a mixture of relief and satisfaction, but no remorse, when an "uncooperative" member leaves his church? Does he permit himself to be more concerned about his own position than he is about the kingdom of God? Is he slipping inexorably toward the time when he will place at the top of his priorities the saving of his face, the perpetuation of his office, the assurance of his future, the fulfillment of his selfish ambitions?

These are hard questions, but they will be asked again and again by those who want nothing more than to be like Jesus.

In these days, Satan, our adversary, employs the subtle strategy of attacking the people in the pews by weakening the preachers in the pulpit. This we can resist by remembering that what happens to us is really immaterial. What matters is that Christ be exalted, sinners be redeemed, Christians be sanctified wholly, and the Church be a living witness of the way God's grace is at work in this needy world. If we believe the words of Jesus, this is the life-style of leadership for times like these.



CALL TO SERVANTHOOD

C. S. COWLES, Pastor, Church of the Nazarene, Covina, Calif.

4. THE PASTOR: SLAVE OR SERVANT?

"If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10).

My friend George shared with me the other day one of the biggest mistakes of his pastoral career. Upon assuming leadership of a large, prestigious church, he set out at once to visit all of the leading families. There was nothing particularly unusual about that. In Albert Camus' essay, *The Silent Men*, he describes the apparent rapport which existed between the employer and his employees in a certain small factory. But one day strife broke out. In the ensuing struggle, they all understood what strangers they had always been. Yvars, the subject of the story, muses concerning his employer: "He liked his workmen, no doubt, and often recalled the fact that his father had begun as an apprentice. But he had never gone to their homes; he wasn't aware." George did not intend to make that mistake.

George's problem lay in the leading question which he innocently proposed as he visited with the people: "If you were the new pastor of this church, what would you do?" He reported that some gave a nervous laugh, some looked squinty-eyed at the ceiling as they pondered, and

some leapt at it like a dog for a bone. But all were more than happy to respond. He discovered that each person had a rather precise idea of what the pastor ought to do, and what he ought not to do. Frequently they would illustrate their point at the expense of his predecessor.

George's motivations behind such a procedure was laudable enough. What better way could a pastor gain a feeling for the pulse of his congregation than by utilizing such a device? Further, it had the advantage of demonstrating his humbleness, his openness and sensitivity, and his willingness to sit at his parishioners' feet and learn of them. What better way could be found by a new pastor to affirm his understanding that the class war between clergy and laity is ended and that all members are given the gift of the Spirit (Rom. 8:9) "for the common good" (1 Cor. 12:7)? Such a practice was entirely in keeping with Edward Schweitzer's conviction in regard to the Earliest Church:

"The distinction between priests and laity plays no part at all. . . . Thus, on principle, everyone is engaged in service, and there is no point in distinguishing between ordinary

believers and those called to service.”

Such a strategy commended itself also in practical terms. After all, who is in better position to sense what an individual member needs than that member himself? And who should be better qualified in assisting the pastor in shaping his ministry to the unique demands of the congregation than its lay members? What other than this orientation exercise could be more in step with the partnership between clergy and laity which a servant-theology suggests?

It did not take long for George to have second thoughts about such a strategy. In that he had listened respectfully to all opinions expressed, valid or not, he unwittingly gave the impression that he agreed and would speedily conform to their several images—which was, of course, impossible. Some voiced their concern to him later, in regard to following up on their suggestions. A few felt that he had betrayed them by agreeing to one line of action and then pursuing another. Many were disappointed when they failed to see their new pastor fit the ideal they had so carefully described.

George began to see—too late—that a servanthood which becomes servitude has betrayed itself. For the difference between *diakonos*, “servant,” and *doulos*, “slave,” lies precisely in the area of freedom. The servant’s service is *freely* rendered on behalf of the brother; it does not arise in response to the brother’s demand.

Paul was aware of this self-destructive possibility in the love that serves one another (Gal. 5:13), for he immediately qualifies his thought with the dictum about loving your neighbor as yourself (v. 14)—that is, the servant must not sacrifice his own self-integrity on behalf of the brother. Earlier Paul declared, “If I yet pleased men, I should not be the servant of Christ”

(1:10). Paul refused to surrender his liberty of action for the sake of hostile brethren (Gal. 1:6f.; 2:4-5). Serving one another in love depends, in the first instance, upon maintaining the integrity of that which provides the very foundation for a genuine relationship in love, namely, the truth of the gospel.

That same principle is found in Paul’s Corinthian correspondence. Although he may defer his enlightened conscience on behalf of the weaker brother (1 Cor. 8), this does not mean that he has thereby either surrendered or limited his freedom of action: “Why is my liberty judged of another man’s conscience?” (10:29). What is absolutely binding upon Paul is his “slave” relationship to Jesus Christ (Rom. 1:1; Gal. 1:10; Phil. 1:1). It is this prior loyalty, this primary point of reference, which qualifies and controls the way in which he will offer himself as the church’s “servant for Jesus’ sake” (2 Cor. 4:5). It is the paradox of “called a slave, yet free . . . free, yet called a slave” (1 Cor. 7:22, author’s paraphrase). Genuine service to the brother can be rendered only in the situation of freedom which is concomitant to an absolute obedience rendered to Christ—an obedience which will sometimes set us against the brother. Or as Bultmann puts it: “The imperative, ‘Be servants of one another’ (Gal. 5:13) . . . is no surrender of freedom, but precisely the exercise of it.”

George’s error in those first few months of nondirective pastoral listening was not in the salutary attempt to open up lines of communication but in the leading question. By asking people’s opinion regarding his pastoral task, he was placing upon them a burden which they never should have carried. The writer to the Ephesians is quite clear in underscoring the freedom of the

Spirit in calling forth special offices in the church: "And these were *his* gifts: some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip God's people for work in his service, to the building up of the body of Christ" (Eph. 4:11-12, NEB).¹ The Church cannot create, produce, or inspire the special gifts and distinctive callings necessary for its equipment as the

people of God in the world. It can only recognize and utilize them.

"For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1, RSV).²

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2. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

There is an interesting and exciting world of reading today, and the wise pastor will find ways of getting his people into it

To Read or Not to Read— the Crucial Question

By Merrill S. Williams*

NEVER BEFORE have there been such open-ended opportunities for Christians to read. The printed page is pouring itself out on the reading public today.

John Bass, executive vice-president of the Christian Booksellers Association, stated in an interview for *Eternity* magazine that Christian books are selling at a rate never imagined possible. Hal Lindsey's *The Late Great Planet Earth* surpassed the 4-million mark last year and continues to sell 100,000 a month. *The Living Bible*; *A New Song*, the biography of Pat Boone; and Billy Graham's *The Jesus Generation* have all

sold many more copies than could have been foreseen.

The influx of paperbacks onto the market has made it possible for more and more people to have a book in their hands. Christian literature—books in particular—is waking up to the light of a new day.

Our people can benefit by this pregnant source of spiritual nourishment. But unless a person has an insatiable appetite for reading—as only few do—he must be encouraged. How can we get our parishioners to dip deep into this well of abundance?

First, we must *aspire* to be avid readers ourselves. In a very real sense, we can take our people only as

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far as we have gone. If we read, they'll know it. And they'll be more ready to listen when we ask them to read too. Here are some suggestions to help us read adequately.

1. *Read widely.* Cover many areas. We can't afford to merely taste less-appealing fares and gorge on only one or two favorite subjects. Our congregations will know too well if we read only prophecy, or only New Testament books. We'll repulse them with a dull, monotonous, seemingly endless array of all-alike-type sermons.

2. *Read wisely.* There are too many books on the market not to be choosy. Although we'd like to, we just don't have time to read them all. We must select. Pick the best on a subject, and let that be the grist for your sermon mill.

3. *Read regularly.* If we read only when we feel like it, or when we are inspired by a certain topic, we fail to do justice to our ministry. We must set aside time each day to be alone with a book. Some things might have to be eliminated from our already busy schedule to allow time for this all-important exercise. But read we must!

4. *Read with your homiletical eye open.* Much of what we read can be useful in preparing weekly messages. If something you're reading grabs you, seize your pencil and jot it down. It's worth too much to let it slip away.

5. *Browse in the bookstore.* You claim to be a preacher, yet you rush in and out of the bookstore without spending at least an hour browsing? Give those titles some attention. You'll be happily surprised at what you discover.

6. *Join a Christian book club.* A book club keeps you up-to-date on current titles and authors. Such a convenient arrangement enables you to purchase books systematically with little effort and costing less than

from the bookstore.

If you will *aspire* to be a disciplined reader yourself, you can better *inspire* your parishioners to read.

How to inspire them

1. *Illustrate your sermons from books.* Encourage your people to seek entire sanctification by giving them insights from great holiness books. Use ideas from books like *New Testament Holiness*, by Thomas Cook; *Milestone Papers*, by Daniel Steele; *On Tiptoe with Love*, by John T. Seamands; and *The Spirit of Holiness*, by Everett Lewis Cattell.

Seat them at a table set with devotional delights like *Mastery*, *How to Be a Transformed Person*, and *The Way to Power and Poise*, by E. Stanley Jones. Set before them *My Utmost for His Highest* and *Still Higher for His Highest*, by Oswald Chambers. Lift them soaring into spiritual heights with A. F. Harper's *Holiness and High Country*.

Motivate to service. Lead your listeners into the Ecuadorian jungles. Take them through repeated attempts of five American missionary families to reach the primitive Auca Indians. Bring them sadly but triumphantly to that fateful day when, in a last-ditch effort to give them Christ, five men passed *Through Gates of Splendor*.

Books abound with material which can be used effectively to illustrate and illuminate our sermon offerings. Let's use them!

2. *Conduct a book festival.* Designate one month a year, perhaps beginning or ending with National Library Week, as Christian Reading Month. Feature one book each week. During either the morning or evening service give a short review of the book—just enough to whet the potential reader's appetite.

Have the local Christian bookstore stock several copies, and encourage

your congregation to buy them. If there is not a bookstore close, find out how many want to purchase the book and order it from your publishing house. Such an emphasis will alert your people to the inspirational reading available.

3. *Begin a church library.* Plan well before starting. Many well-begun libraries have been abandoned on the shelf because they were not adequately planned and carefully executed.

Here are some general ideas to help you get started. Keep in mind, however, that these proposals reflect the ideal situation; you'll need to adapt them to your local church. What works for you might not for another. But you won't know until you try.

Locate your library where people pass on their way to and from their activities. Provide maximum lighting. Hang brightly colored posters. Keep the jackets on the books. Don't drive away prospective readers with somber surroundings. Draw them with attractiveness, pleasantness, and appeal.

Most smaller churches have no spare room available during hours, and the building is usually locked during the week. It would, therefore, be inconvenient for people to read at the church. But just a bookshelf and a small table and a chair would more than adequately thrust you into a starter library.

Select one person to be librarian, perhaps a retired person who wants to contribute to the church and who

has both ability and desire. At any rate, limit it to one. More than one leads to confusion.

Stock your library with a variety of books. Evangelism, teacher training, church history, theology, holiness, missionary, Christian living, biography, and devotional books all should have space on the shelf.

Teachers especially will be grateful for biblical reference books, atlases, and commentaries that will help them become better teachers.

I'm sure you've been concerned about financing such a project. Books cost money. There's no denying that. But the benefits and advantages gained far outweigh the cost involved. Even one book a month would begin to fill your shelves, and in just a year you would have 12 new useful books.

Ask groups within the church to sponsor a book. Individuals will also want to contribute. Appoint a book committee and make them responsible for selection. Emphasize that all donations are appreciated, but the committee would like to select the books, so a proper variety will be included.

Building a library is like planting a tree. It grows slowly, but it grows strong, and stands the test of time.

To read or not to read is the question—and it is a crucial one. May God help us realize our responsibility and privilege of introducing our people to the interesting, inspiring, and challenging world of Christian reading.

Youth is calling today for reality in religion. There is so much froth and surface-type churchianity. Youth want the real thing. Young people are not generally impressed with preachers who spend their days in leading demonstrations for controversial causes. They are not challenged by professed ministers who lend a hand to Satan in breaking down the standards of moral righteousness and holy living.

—TALMADGE JOHNSON

there's MU ♩ IC in your church



Is the Folk Service a Useful Avenue of Worship?

By William W. Tromble*

THE CONTEMPORARY folk service may be a more relevant form of worship than the traditional Sunday morning service. Kent Schneider of the Chicago contemporary worship center explains:

"... The church gathers as a community to worship God as revealed in Christ. The common worship of the local congregation sustains the life of those gathered. But I am afraid that the life of many parishes is perishing for the Sunday worship has little to do with the Monday through Saturday routine. If the Church is to survive in a changing world, it must communicate the Christ-message in the language and symbols which hold meaning for modern man."

Schneider feels that the folk service is an effective means of developing a more creative and meaningful corporate act of worship primarily because it allows individual worshippers to get involved. It makes them participants rather than observers. He feels that if worship is to be an expression of daily worship, then man naturally is inclined to worship with the words and sounds of the time.

Fifteen years ago, Ed Summerlin began writing music for the church in

the jazz idiom because he felt that the reflective qualities of jazz improvisation were especially suited for the church. At the time, churches, by and large, were not quick to accept it. But within the past decade a tremendous musical revolution swept the country. Folk and rock styles have permeated American culture and led to recent innovations in church music that have opened the sanctuary to every new musical style imaginable, from the folk styles of guitar-playing amateurs of both the laity and the clergy to the sophisticated jazz styles of Duke Ellington and his orchestra.

But there is a danger. Summerlin, Kaiser, Carmichael, Hustad, and any others who are involved in contemporary church music are quick to acknowledge that, while new music is refreshing, it is not an end in itself. The end in church music is not simply to be contemporary in sound, but useful in worship. The motto of the American Guild of Organists expresses it well, "Soli Deo Gloria," or more correctly, music for the glory of God.

In worship, the folk service characteristically provides a climate of praise. Whether it incorporates jazz

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or contemporized versions of "the old songs" sung in a folksy, guitar-in-hand manner, it brings a dimension of man's secular life into relationship with God, and it creates an atmosphere of honesty, intimacy, and sincerity.

Such an atmosphere was certainly present in the first Christian services held in the catacombs beneath the city of Rome. Lacking the splendor, pomp, and circumstance of present cathedrals and churches, those early Christians, according to Josephus, were quite folksy in their approach to worship. What music they had was partly a carry-over from the synagogue, but mostly a spontaneous expression of personal testimony. Worship was by the people and for the people, a simple act of praise and thanksgiving to God.

The contemporary folk worship service is an attempt to get back to the spontaneity, fervor, and intimacy of those early days; but for some worshipers, the spontaneity and intimacy are foreign to the customary practice of worship. Many Christians are more comfortable using Elizabethan English and hearing churchly Victorian anthems than becoming intimately and personally involved on a one-to-one basis. They prefer to worship God from a distance, being lost as individuals in a crowd of believers who worship God as a group in corporate acts of responsive reading and hymn singing.

Some congregations will remember times when men and women of faith would take an active part in religious worship, giving testimonies and exhorting others to do likewise, sometimes becoming so emotionally involved that all formal order of service had to be discontinued until "the shouting was over," and in a way those kinds of services were folk services. Even in those days, however, personal freedom was granted as a

rather unusual "outpouring of the Spirit," rather than a usual order of service; because churches of all faiths and denominations have been somewhat leery of too much personal "freedom" in praise and worship, though leaders have quickly taken hands off any demonstrations that seemed to be divinely inspired. Worship services in general, in all churches, to a greater or lesser extent are well structured, whether they be "formal" or not.

The fact is that simple folk tunes and street language lend themselves to informality, and draw men closer to each other; but maybe that is a problem. Some believers would rather not be drawn closer to each other. They feel uncomfortable sharing personal feelings. The folksy tunes and convivial atmosphere do not inspire them to greater communion with God, much less their fellowman.

Even those who claim to be more personal in their worship than the so-called high-church congregations would hesitate to participate in folk worship as it is practiced in some Presbyterian and Episcopal churches. The testimony is personal and the songs are intimate, reflecting personal joy and fear, but the media of the contemporary folk service are foreign. The flood of music coming from folk guitars, drums, and electrified instruments is frightening to many evangelical congregations. The sights and sounds are utterly different than anything seen or heard in the sanctuary before. The service seems noisy, vulgar, and irreverent. The people are apprehensive.

There is a trend, however, toward more exploration and experimentation with folk media. More and more Evangelicals are holding folk services. Publishers are offering a wide variety of folk music, and churches are forming special ensembles to pre-

sent it to worshiping congregations, sometimes in occasional local services, sometimes in regular weekly convocations, and sometimes in cross-country tours. All of these efforts are intended to improve the quality of worship by involving the folks in the pews in personal acts of praise.

Even in churches where there is little desire to do a folk service, there is a growing tendency to involve the chancel choir in the singing of folk songs or anthems, as they are sometimes called. "Lonely Voices" by Billie Hanks, Jr., is a fairly good example of the folk-anthem. Some of the text is as follows:

Lonely voices crying in the city;

Lonely voices sounding like a child;

Lonely voices come from busy people,

To disturb, to stop a little while.

Lonely faces looking for the sunrise,

Just to find another busy day.

Lonely faces all around the city;

Men afraid, but too ashamed to pray.¹

Interestingly though, while one group of churches reaches for more folksy material, another group seeks less of it. While some are weaning themselves of folk and "gospel" songs and moving toward the more sophisticated anthems, others are turning away from churchly anthems toward folk and rock music. In his remarks to the National Church Music Fellowship, Don Hustad observed,

"The promised land is not necessarily at the top of the hill of so-called classical music. In fact, we do look foolish in so believing and in allowing ourselves to depreciate our unique music; for we find ourselves climbing the high road toward aesthetic perfection just as our high church brothers are coming down the hill strumming guitars as they pass us going the other way."

1. Copyright, Hope Publishing Co., 1958. Used by permission.

In the future, he said, a mixture of styles may be common among congregations of all faiths. The main goal of all believers is to become "one in the body of Christ." In order to accomplish such a goal, men of different musical and liturgical preference must seek new and better ways of making worship relevant to each other. In any single congregation, there are those who prefer folksy tunes and frank language, and there are those who prefer a more sophisticated music and poetic language. To say that the folk approach to worship is the answer to total congregational participation is false. But to say that the folk service should be discounted as a means of worship is also false.

What precisely is a folk worship service? Basically, it is a service, any kind of service, in which folk music and common language are used as a vehicle of worship. Usually the language of the songs and prayers and scriptures is in the vernacular, and the music is a simple tune accompanied by guitar. The service is structured, more or less, according to a rather flexible "worship guide" rather than the usually strict "order of service."

The fact is, as H. Myron Braun points out, "many congregations are bastions of aloofness, segregation, and closed-mindedness." In the true spirit of Christ, believers ought to be more friendly and less aloof, especially to outsiders. They ought to love their neighbors as themselves. They need to open their minds to the changing world about them and strive to glorify God through new and better forms of worship in the contemporary sounds and language of the present day.

The folk service can be a useful means of contemporary worship for all churches. It should be given a try, at least. A simple, meaningful folk

song accompanied by a guitar is a place to start. It is only a beginning, but it can lead to exciting possibilities of effective praise and worship. Ministers should look for the best materials for their particular

churches and plan the best moments for their use, so that congregations will say, "We have seen ourselves as we really are in the light of God's grace and love. It has been good to have been here."

"Heavenly Father, bless my pastor. He works so hard for his people. Thank You, God, for giving us a pastor who cares."

The Pastor's Mission

By Edwin E. Crawford, Jr.*

SOME DAYS COME only in gray. That was the way it was. The heavy clouds pressed wearily on the low ridges. Everything had turned to gray—many shades, but all gray. The cold, gray road splashed against the car as I followed the contour of the hillside. Yesterday the picturesque sight had been aflame with the fantastic colors of autumn, but during the night all the color had faded.

I had just left a meeting of ministers. That morning the ministers had abandoned the enjoyment of visiting as the leader turned our minds into pathways that brought only sad shadows of past failures. The fire had grown cold as the men had grown silent. Sheets of statistics and challenges shuffled in tense hands. The speaker sensed the effectiveness of his method, and built skillfully upon the foundation of his listeners' self-depreciation. Look at the times we had failed. What we should have done was so far beyond what we had done that it was a laughable comparison—but no one laughed.

I quickly escaped the sombre atmosphere of the meeting place for the cool rain. There was a kind of washing that brought instant but short relief. The interior of the car became a prison for the thoughts that I wished would escape.

What was I doing as a minister? Was I really the failure that I thought myself to be? Was I not a greater failure than I could even realize? No answer to any question. I had fallen into a gray day that grew darker with each troubled moment.

I was nearing town. My excuse for leaving the meeting early was valid. A member of my congregation was in the hospital, desperately ill. I had promised that I would see him. I wondered what a failure like me might say to a man who might be living his last moments. Many times I had been with this family. They were not members of our church when I first met them. A new venture had collapsed and they were uncertain what they could do. The dream that had cost them everything had turned into a horrible nightmare. I had been with them then. I would be with them now.

*Pastor, First Church of the Nazarene, Albany, Ore.

The elevator was much too quick for my spirit. A few slow steps and I stood by the man for whom I had often prayed. His breath was nearly gone; the dim light of the room reflected on a colorless face. I spoke to my friend and held his weak hand in mine. It seemed that I wished to give him some of my life to see him through these critical moments.

With instructions to be brief, I began to pray for my friend. I do not recall what I said, but as I opened my eyes, his hand suddenly pressed my hand tightly, and I heard him praying. A word at a time, then shallow breathing. He said only a few words, but they shall never leave my mind.

"Heavenly Father, bless my pastor. He works so hard for his people. Thank You, God, for giving us a pastor who cares about us."

He was asleep as I left the room. The elevator could not descend nearly as fast as my spirit was rising. In the simple prayer of my friend I had found what I could not discover at the pastors' meeting. I knew what it was that I had been called to do.

As I stepped through the hospital door, I shaded my eyes in surprise. The late afternoon sun had convinced the clouds to part just enough so that it might share in the light that had touched my spirit. It was doing what God had done for me.

A Solid Base and an Active Outreach

The pathetic story of the one-legged duck swimming in circles has been written in a new form by a naturalist who saw it happen. The bird's struggle to exist normally with its handicap is an illustration in frustration.

How does a church begin to swim in circles? When does a congregation begin to lose its life? The sinking feeling of a church expressed as "We're not getting anywhere" or "We're on a downward spiral" is disturbing to both pastor and people.

This awful feeling comes when a church is swamped with people brought in when the base isn't prepared spiritually, organizationally, or otherwise, to handle the crowd. Confusion, spiritual letdown, and discouragement may endanger the effort in outreach.

On the other side, like a fungus, the negative feelings that come from inactivity with little or no outreach will also kill. A church in this condition is in danger of death from "internal injuries."

Balance is a hard goal to define. It is ridiculed by some who think it is a cloak for laziness. In many cases it is used for excuses—"We could grow, if only . . ." Sometimes outreach success which burdens the church's structure will uncover latent ability and encourage more effort because of the greater need. A pastoral heart-searching of the motivation for outreach will help us keep the balance of a spiritual base and an active outreach.

Dear Lord, keep our brains as well as our hearts alive. Keep us out of the downward spiral. In the midst of "bringing them in" help us keep the program spiritual and the pulpit central, so the growth will be real. Amen.

—STANLEY SUTTER

Wesleyana



The Witness of the Spirit

Selected by Roy S. Nicholson*

"The *Witness of the Spirit* assumes . . . a role of cardinal significance in Wesleyan theology," according to Bishop William R. Cannon. He continued, saying: "It holds the same place in the spiritual life that visual perception holds in the world of sense and things. For, as a man is most readily convinced of the reality of things which he has seen with his own eyes, even so he is most certain of those truths which he has experienced in his heart" (*The Theology of John Wesley*, Abingdon Press, 1946, p. 215).

Concerning this vital truth of the witness of the Spirit, John Wesley observed that it "more nearly concerned the Methodists, so called, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony which God has given them to bear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten" (*Works*, 5: 124).**

*General president emeritus, The Wesleyan Church.

**The *Works* herein referred to is *The Works of John Wesley*, 14-volume, complete and unabridged edition.

The proclamation of this blessed truth exposed Wesley to bitter opposition and misrepresentation from highly placed church leaders of his day. They considered his teaching of assurance of salvation by the witness of the Spirit to be indisputable proof of the rankest sort of fanaticism (see *Works*, 9:117-73). In seeking to answer *how* God's Spirit "bears witness with our spirit that we are the children of God," Wesley acknowledged, "It is hard to find words in the language of men to explain 'the deep things of God.' . . . Perhaps one might say that the testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.

"That this testimony of the Spirit of God must needs . . . be antecedent to the testimony of our own spirit, may appear from this consideration: We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our spirit that we are inwardly and outwardly holy. But we must love God, before we can be holy at all: this being the root of all holiness. . . . The *manner* of the

things of God knoweth no one, save the Spirit of God. But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams" (*Works*, 5:115, 117).

John Wesley preached two sermons on "The Witness of the Spirit" (Numbers X and XI). In Sermon XI, part v, section 3, Wesley said: "Two inferences may be drawn from the whole: The First, let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it . . . 'love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance.'

" . . . The Second inference is, let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have 'redemption in the blood of Jesus, even the forgiveness of sins.' Yea, there may be a degree of long-suffering, of gentle-

ness, of fidelity, meekness, temperance (not a shadow thereof, but a real degree, by the preventing grace of God) before we 'are accepted in the beloved,' and consequently, before we have a testimony of our acceptance. But it is by no means advisable to rest here; it is at the peril of our souls if we do. If we are wise, we shall be continually crying to God, until His Spirit cry in our heart, 'Abba, Father!' This is the privilege of all the children of God, and without this we can never be assured that we are His children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and fears. But when once we have received this Spirit of adoption, this 'peace which passeth all understanding,' and which expels all painful doubt and fear, will 'keep our hearts and minds in Christ Jesus'" (*Works*, 5:133-34).

May we as devoted followers of Wesley understand, experience, explain, and defend this doctrine of the witness of the Spirit in this period when the emphasis of multitudes of professing Christians is upon the outward, physical, spectacular phenomena instead of the inward witness of the Holy Spirit outwardly manifested by the fruit of the Spirit in the daily life.

I want something that will reemphasize old-time moral and spiritual conditions. Something that will reform and regenerate drunkards and save respectable worldlings. Something that will bring in the youth and the little children. Something so attractive that it will break over into the circles of the pleasure loving. Something that will set people on their back tracks to make restitution for wrongs committed. Something that will bring God to bear upon our domestic problems to save our people from the twin evils of divorce and race suicide. Something that will inject old-time honesty, veracity, purity, and otherworld-mindfulness into our preachers and people.

—J. B. Chapman

“Whatever Happened to Brother What’s-His-Name?”

By Robert E. Maner*

“Well, we all had better start washing behind our ears. We have a new preacher coming,” said the big, teen-aged boy with a smile.

He had been raised in the church and knew well how things are. Everybody would put on his company manners and be his religious best with the new preacher in the parsonage. The “honeymoon,” as it is called by the minister, would be that happy little period that the preacher and the congregation both enjoy while the transition from one minister to the other is taking place. Both know that by and by the problems will emerge; the grippers will start griping again; the negligent will return to their haphazard attendance; and the chronically late will resume their tardy arrivals.

But this is our day in the sun. Everyone will brag on the sermon. Numerous invitations for meals will come piling in. The old pastor will become Brother What’s-His-Name, as the new man takes up their time and thoughts. And the beauty of it all is that Brother What’s-His-Name is enjoying the same treatment in “Wherever”—that bright, green pasture he went to. It seems that the arrangement could not be better.

However, serious thought on the matter brings to mind some perils and problems. *Will the temptation to move just for the honeymoon become so overpowering that this alone will dictate our pastoral changes?*

Any man that has been preaching long enough to be ordained knows that the only church without problems is a church without people. And that IS a problem! The honeymoon never solves problems. It can quiet the murmurs and pacify the restless, but in time the people will just go on being people. If the moving preacher is at fault, it is hopeful that he has profited by his mistakes and learned by his errors. If the people were unjust with the former pastor, perhaps they will realize their loss and mend their ways. But neither can be guaranteed.

The second serious thought that emerges with some reflection concerns the will of God. *When I have finished my ministry and look back from the vantage point of retirement, what will be the things that offer most comfort?* Perhaps an even more jolting question might be raised when asked from the vantage point of the judgment seat of Christ.

Some years ago I sat browsing in the study of an elder minister. His personal library was enormous. The collection of old denominational publications went back to some of the earliest names we hear mentioned. I recognized many articles by Bud Robinson, A. K. Bracken, R. T. Williams, J. B. Chapman, C. W. Ruth, B. F. Neely, and other familiar leaders from our history. These men will never be Brother What’s-His-Name. But in the old district minutes, as well as all this literature, were hundreds of men whose names I had

*Pastor, First Church of the Nazarene, Gainesville, Ga.

never heard. Some of them pastored big churches and had numerous articles published. There were district superintendents and other district leaders I had never heard of scattered through these pages. Did they have the big churches? Were they elected to all the important boards and offices? Were they highly regarded as the final authority on how it is done? Did they break the Sunday school attendance record in every church? These men, as well as those who labored with them, are now gone. One is hard put to find anyone living—other than a few of the oldest members—who has even the slightest memory of them. In a few years even this vague trace will be erased by death.

Most of us are going to be Brother What's-His-Name all too soon. *But the great satisfaction that keeps our spirits high and our labors fervent is the knowledge that we have done the will of God.* Having done that, we can one day rest from our labors with the satisfaction of service that is honorable, and a knowledge that we have “been faithful over a few things.” We have no need to worry over the things that give the men of the world ulcers. If we allow the Holy Spirit to choose our changes, and seek only to please Him, a great many ministerial anxieties will vanish.

God never calls His obedient servants What's-His-Name. He will remember every one of us by name.

Practical Points

*that make
a difference*

He's Smart! And We Worked Our Hearts Out for Him

Dear Son:

Our new pastor has the right idea! He knows how to delegate authority without feeling that he is depreciating his own leadership. As a result, more of our people are getting involved than I have seen in many a day.

He has caught the vision of *community*, with every segment of the “body” performing a function under his leadership.

Now he has not abdicated his leadership—but enhanced it. His openness has motivated us all to do our best in the time that we have to serve our Master through His Church.

Our former pastor, bless his heart, was afraid to let anyone do anything.

He tried to do everything himself, and as a result did very little. He sang, preached, played, called, and counseled as though he were the only one available, and the only skilled leader. It looked as though he had never read Ephesians 4. As a result, we became spectators rather than participants. And we just waited on the sidelines for him to do the job. He was the quarterback without a line, and went nowhere.

Now we have an excited, enthused congregation working together with their pastor. Oh, yes, we have some issues, but far less than before.

Son, I hope you are preaching, organizing, and counseling with one thing in mind: *Get your people involved!* Keep them so busy they have nothing more to do, and they'll love you for it as you work with them.

We'll see you in the summer. Keep that one room that fronts the ocean for us. I love to sleep with the murmuring of the waves.

Love,
Dad

● **General Superintendent Lewis**



Lost or Found?

HOW MANY MEMBERS have you "lost" so far this year since district assembly? They are your responsibility too, you know. Not only those who are new additions, but those who may be "leaving."

The past is already a part of your record. It has had the impact of your labor. What is it like? These people dropped from the roll, these people by the forgotten wayside, these who once were but now are not—where are they all, and why?

The Bible so forcefully tells the story of the ninety and nine. It makes us rejoice that the one lost was found. The trouble with us is that there is more than one straying—and who cares enough to get them back? Do we really rid ourselves of them by removing names? Really now. Will we ever be rid of them? Will they show up on "our" record? Are they, the lost ones, still with us?

Now that we have thought about them and prodded ourselves a bit over them, let's do something about them.

1. Get your church roll and list the names, phone numbers, and addresses of all who are attend-



ing but are getting "marginal" and may be next in line for removal.

2. Get members to take them as a prayer assignment.
3. Have their former class contact them. Get a friend to call.
4. Call on them yourself—now! Go to win a soul back to Christ and the church.
5. Find out why they almost slipped through your fingers and rectify the situation.
6. Involve them in the church.
7. Heal their hurts.
8. Rejoice as the lost ones come back to the fold.

Only then can you face your record with peace and face the Lord (the Shepherd) with confidence.

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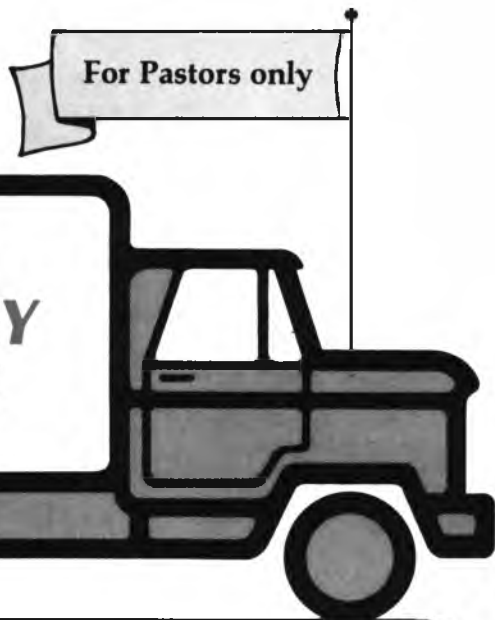
IMPORTANT
UPDATE

ELIGIBILITY REQUIREMENTS RELAXED FOR ORDAINED MINISTERS!

BY DECISION of the General Board, all *ordained ministers* are now eligible for the \$1,000 Primary Group Term Life Insurance policy (GL-2459) provided by the Board of Pensions. *Licensed ministers* continue to come under the previous requirement of participating in Social Security as a minister (net ministerial income totaling \$400 annually).

Ordained ministers who do not currently hold a Primary Group Term Life Insurance policy, GL-2459, are urged to write the Department of Pensions and Benevolence for enrollment information in this plan (premiums of which are provided by the Department).

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GCLF*

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- Do the members of your church know?
- Should they know?
- June 15 is General Church Loan Fund Sunday in the Church of the Nazarene.
- Keep your people informed. Information is available from the Department of Home Missions.
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Perhaps, but God comes and blesses them. He fills their hearts with joy and answers their prayers. On Sundays the altar is filled with seekers. Visitors feel something "different" in the church and begin to attend regularly. Somebody feels led to give \$100 for a special project. The Spirit of God moves in the church—partially because a "bunch of old women" care enough to take time to pray.

There is no music, no message, no one to pat you on the back for your faithfulness. Just a few people—some of them showing their weariness—who have come together to pray. Someone reads a few verses from the Bible, everybody prays, and then all go back to their work. That's all.

But God is there. He knows that these people did not come to

be seen or heard of men. They have taken time from their busy schedule to come and pray because they care. They care for God and His work, their church, their friends, their missionaries, their country. One lady in our prayer group made arrangement at her place of employment to have Tuesdays off, so she could attend.

Spiritual power comes only through prayer. No prayer—no power. More prayer—more power, more faith, more blessings, and more joy in the Lord. Prayer is the primary requirement for individual spiritual growth and for the success of the church. We must work, visit, witness, attend church services, give, and do all other necessary activities of the church—but prayer is the heart of it all.

Would you like to see miracles in your life? In your church? Then start with prayer.

Adapted from *Standard*
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SHOWERS OF B

IT'S TIME to wish "Showers of Blessing" a happy thirtieth birthday!

The church's radio ministry has come a long way from June 17, 1945, when the first "Showers" broadcast was put on the air over 37 stations. Dr. H. V. Miller, general superintendent, was the speaker on that pioneer broadcast.

During the first year, the programs were 30 minutes in length, and there were 27 different speakers. Dr. R. V. DeLong and Dr. L. A. Reed emerged from 1945 as the most popular speakers heard that year. Dr. DeLong was the principal speaker for 20 years.

It was in 1947 that "Showers of Blessing" became a 15-minute broadcast. Finances and acceptance by local stations were the reasons for the change.

The "Who's Who" of our early broadcast history includes Dr. T. W. Willingham, executive director for 20 years; S. N. Whitcanack, office manager and program producer. Stan served for 29 years. Music director from the first year until 1965 was Ray Moore. Dr. H. Dale Mitchell served as executive director for 8 years.

Today, "Showers of Blessing" is heard on 640 stations. Our executive director, Paul Skiles, has given program director Paul Miller, and music-production engineer Gary Moore, and speaker Dr. William Fisher, the impetus to keep the progress of "Showers of Blessing" abreast with the best in religious broadcasting.



3

MESSING



(Left) Gary Moore and Paul Miller directing one of January's special youth programs.

(Top) Executive director, Paul Skiles.

(Above) C. William Fisher, speaker.

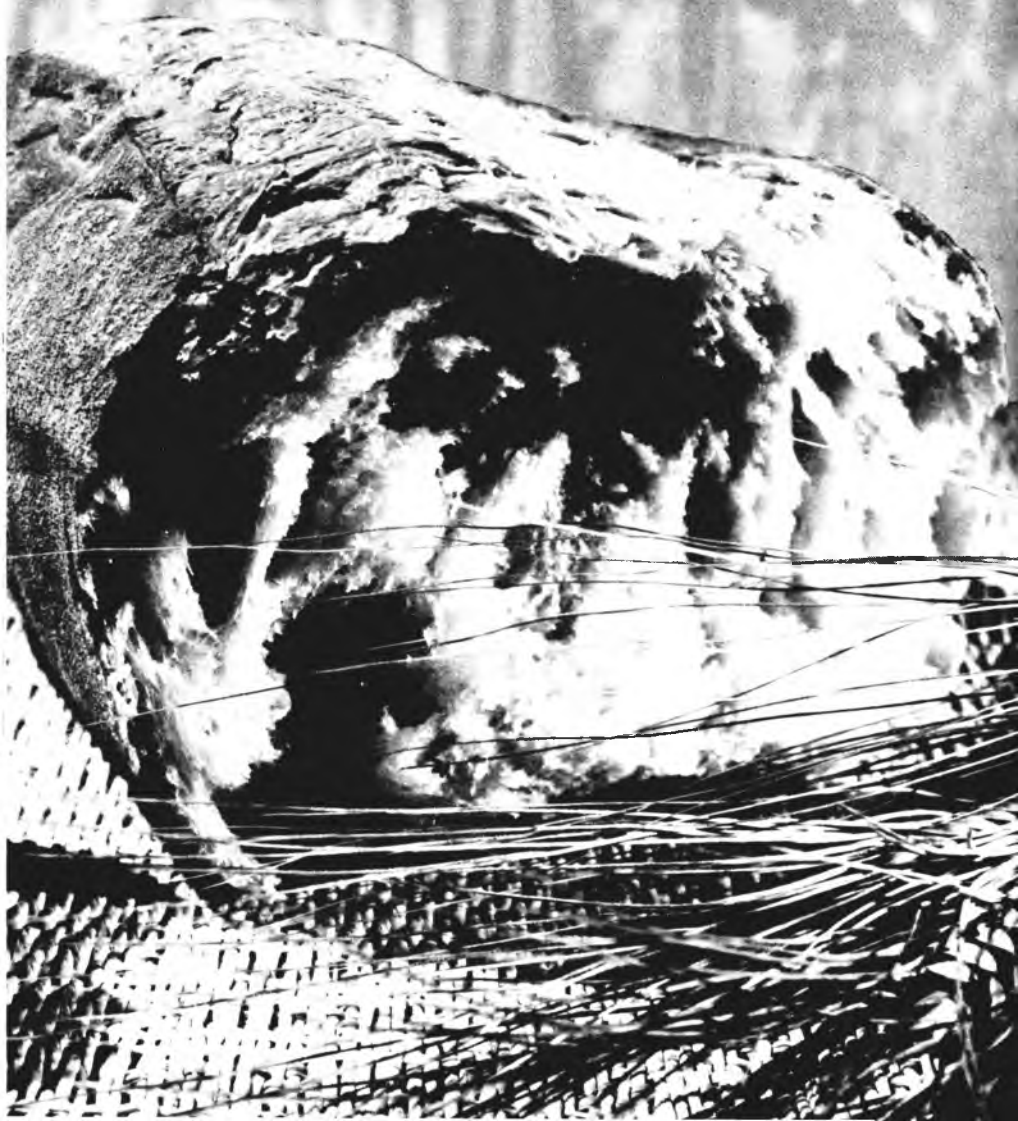
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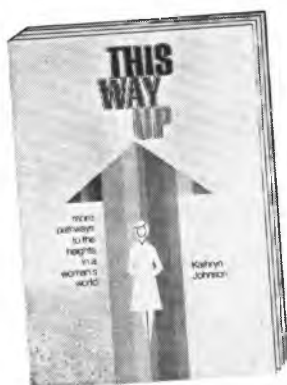
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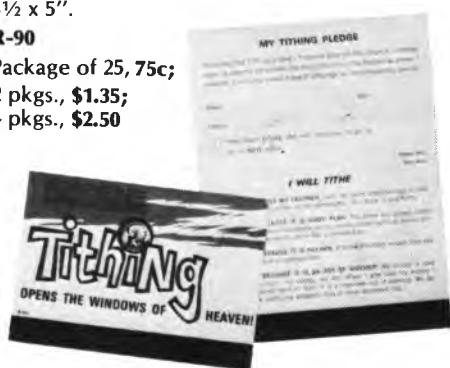
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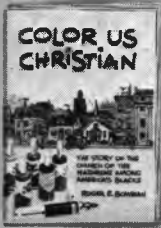
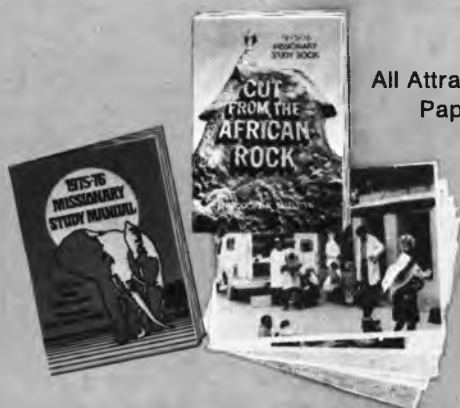
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The Money Dish

By C. Dale German*

IN THE CAFETERIA at the Nazarene Theological Seminary in Kansas City, there is a money dish at the end of the lunch counter. Students are free to bill themselves for what they eat, and if necessary to make their own change. This honor system inspired some serious thoughts on my part. Every time I go into the seminary cafeteria for a cup of hot chocolate or coffee, that money dish speaks to me.

For almost three years I have been working in a department store. There expensive merchandise is wired together electrically to a burglar alarm. The cash drawers open by secret numbers, and every check has to be accompanied by at least two IDs and be processed through a computer before I accept it.

But the seminary cafeteria is another world. The money dish lies open on the counter, where everyone makes his own change. No one asks how much money I put in the dish, or how much I return to my pocket. My honesty is never questioned or challenged.

Every time I pass that money dish I realize the great responsibility I have accepted concerning my character. As a pastor I can never afford to forget that my honesty and integrity are taken for granted by those who respect me and my position. It's possible to show weakness in my humanity, but my moral character must be perfect.

The philosophy behind that money dish says more. It says other people are depending on me. I have a responsibility to society to be the best person I can be. The process of "be-

coming" is sometimes painful, almost shattering. But to be worthy of trust, those shattered pieces must be picked up one by one. Quitting is no answer. Complaining is no solution. Victories are won an inch at a time, and there is no guarantee that even those inches will be easy to gain. Matured people are those who have been tried by fire. That money dish reminds me that historically heart purity and Christian ethics have cost Christians their very lives. Yet martyr's faith has been passed to my generation in a free democracy, and I dare not fail to understand my small problems in the light of my heritage and opportunity.

That opportunity is manifold. It is "out there" and it is "right here." It is an opportunity to be salt in the earth, a prophet, carer, healer, friend, inspirer, and a blessing to others in the commonness of daily living where life's brutal realities afford me the chance to be bigger than my situation, more loving than hurt, stronger than my own self, and more comforting than comforted.

The money dish says even more. It speaks of the contrast between worldly-mindedness and the Christian community. It points out the expense of sin realized in the cost of security guards, closed-circuit security TVs, locks, fences, armies, war, ruined persons, and ruined societies.

And in some perhaps crazy kind of way, that little money dish in its naive trust reveals to me an innate longing for heaven, where sin will be no more, where conflicts of the ages are ended forever, where temptation is unknown, where Jesus Christ will be, where finally I will know I am home at last and all is peace.

*Student, Nazarene Theological Seminary, Kansas City.

The Facts About Preachers' Wives

Part 8. A Summary Statement (*concluded*)

(Size of Church Differences)

In the last two sections the data concerning pastors' wives has been explored along the lines of differences in age and education. In this section the differences will be related to the size of church served by the pastor and his wife. The smaller church is under 50 members. The medium church is 51-150 members. And the larger church is above 150 members.

1. Twenty-three percent of the pastors' wives served churches under 50 members while 20 percent served churches above 150 members. This leaves 57 percent of the pastors' wives in churches of 51-150 members.

2. Women in larger churches receive more than twice as many telephone calls in a week as women in smaller churches. More than two-thirds of these calls are church-related, coming mostly from other married women. Only 17 percent of the telephone calls in the smaller churches come from single people, while 31 percent of the calls in the larger churches are from this group.

3. Size of church seems to make no difference in the proportion of calls from children, teens, young adults, and adults. However, in the churches under 50 members, only 4 percent of the phone calls come from senior citizens, while 14 percent of the calls in the larger church are from this group. Size of church seems to make no difference in the seriousness of problems dealt with on the phone. It

also makes no difference in the three kinds of problems most often reported, which are: church-related, physical health, and emotional-spiritual. However, in the church with more than 150 members, pastors' wives report problems concerning "home and family," while these are not reported by the smaller churches.

4. Age, education, or size of church seems to make no difference in the way pastors' wives respond to telephone calls. First, they try to "listen and understand." Second, they try to "get the caller to talk with their husbands." They are very reluctant to try to "straighten them out," and last of all "refer them to a professional counselor." A greater proportion of pastors' wives in larger churches "enjoy" their telephone ministry than do women in smaller churches. None of them reject this work. However, women in smaller churches are more confident that they are "usually helpful," while women in the larger churches tend to say, "I am not sure I help."

5. Women in larger churches are quicker to initiate calls on the telephone as a ministry than women in smaller churches. They also are more positive in their general attitude about the parsonage phone.

6. In the personal, face-to-face ministry of the pastor's wife, there is no difference according to size of church in

the number of visitors they have each week seeking help. The people who come tend to be married women. Women in smaller churches talk with more children but fewer teens and young adults than do women in larger churches. Women in larger churches tend to see the problems they deal with in these person-to-person relationships as "very serious" more often than women in smaller churches.

7. The number one problem dealt with in person-to-person relationships by women in smaller churches is "home and family," while women in larger churches deal more with "church-related" problems.

8. Women in all size churches try first of all to "listen" when people come with problems. However women in smaller churches try next to "straighten them out," while women in larger churches are very reluctant to do this. They try rather to guide the counselee to "talk with their husbands."

9. Women in smaller churches have much greater confidence in their helpfulness to people on a person-to-person basis than do women in larger churches. Nearly 40 percent of women in the larger churches report, "I am not sure I help," while 91 percent of the women in smaller churches report, "I am usually helpful." Also women in smaller churches are much quicker to initiate "helpful" discussions than are women in larger churches.

10. The number one personal problem with women in small churches is "physical health," while the first problem with women in larger churches is "church-related." The number two problem in a small church is "financial," while the number two problem brought to pastors' wives in larger churches relates to "love, sex, and marriage."

11. Women in smaller churches seem to enjoy their role as a pastor's wife slightly more than women in larger churches. In fact, 6 percent of the women in larger churches say flatly, "I don't really enjoy it." However, women in larger churches have stronger feelings concerning their effectiveness than do women in smaller congregations. While

none of the women in larger churches feel that they just "get by" or that they are "not very effective," there are a number in the smaller churches who have grave doubts about themselves.

12. As might be expected, there is no difference in matters of physical health between women in the parsonages of smaller churches or larger churches, with the exception that women in larger churches evidently visit physicians more than twice as often as women in smaller churches.

13. Women in larger churches must stand up to their husbands more often than women in smaller churches because they report a greater "frequency of misunderstandings." And they report these misunderstandings to be more serious than do women in smaller churches.

14. Women in larger churches receive more positive feelings from their congregations than do women from smaller churches. Almost 10 percent of the women in smaller churches report negative feelings toward themselves from their congregations. There does not seem to be much difference in the way these women in smaller or larger churches view the spiritual condition of their congregations, although women in smaller churches tend to be slightly more negative.

15. When it comes to the feelings of the pastor's wife toward life in the parsonage, those in churches of more than 150 members have much stronger positive feelings toward the parsonage than do women in smaller churches. More than 80 percent of the women in larger churches like life in the parsonage "very much." Only 11 percent see their parsonage as "not adequate." However, only 50 percent of the wives in smaller churches like life in the parsonage "very much," while 30 percent see it as "acceptable," and 13 percent do not feel their parsonage is "adequate." Women in larger churches are not as enthusiastic about children growing up in the parsonage as are the women in churches of less than 50 members.

Next month: An interview with a minister's wife who has traveled for 25 years

As with most things, it's easy to find ourselves in a rut with church bulletins and papers. A creative approach can get us out.

How to Add Interest to Bulletins and Newsletters

By Julie H. Barnett*

If all of the bulletins and newsletters you produce each year were stacked, how high would your pile be? Four feet? Ceiling high? Or more?

Most churches invest a great amount of money and time in bulletins and newsletters, and generally these pieces have proved their worth. Church families are reminded of important events, "fringe" members can keep in touch, and visitors are introduced to a church's program. But are you getting all of the mileage you can out of these communication tools? A critical eye and a few creative touches can add interest to church bulletins and newsletters. Here's how—

1. Achieve human interest by using people's names. Don't get caught in the trap of worrying about forgetting someone's name, so you seldom mention anyone. Your readers will forgive an occasional "goof," but they'll miss the warm touch of reading about other people. Don't forget to mention children's names. Even the very young resent being labeled "and family."

Make a minimum goal of including 25-30 names in your newsletter. Then find as many opportunities for using names as possible—perfect atten-

dance at Sunday school for the month, newly elected officers, nursery helpers, those providing special music, etc. To highlight names in your newsletters, underline names the same way news magazines often print names in bold type.

2. Develop a style of writing that gives a feeling of "familiness" to the church program. But, on the other hand, avoid too much "in" language and recitals of events that only the persons who attended would understand. Have you read news items that hinted at what happened, but never really gave you the straight story? You can avoid this problem by always answering the five *w*'s and *h* of news writing—who, what, when, where, why, and how. For newcomers, occasionally spell out the abbreviations for the names of women's, men's, and youth organizations, and other words that may need translation.

3. A file of filler material (humorous stories, quotations, etc.) will come in handy for completing pages when you run short of news. Generally keep filler material—and warmed-over sermons—at a minimum. News items usually carry stronger interest value. If you use material from another source (book, magazine, other copyrighted materials), obtain written permission from the publishing

*Editor, *Youth in Action* (Free Methodist youth magazine), Winona Lake, Ind.

company or editor. Ask what credit line you should use to identify the source.

Special series

Whenever you take notes, you remember a presentation longer. You can encourage note-taking during your sermons by providing a note-taking guide in your bulletins. This may be printed in the bulletin itself or on a special insert.

What kind of guide? You can list the main points and ask the people in your congregation to fill in the sub-points in the space provided as you identify them in your sermon. Also include unlabeled diagrams that illustrate concepts you are explaining. If you are using an overhead projector, members of the congregation can fill in their diagrams as yours is projected on the screen.

A follow-up measure for increasing the effectiveness of your sermon is to include a discussion guide for families to use around the dinner table. Questions should be provided to see if children and adults caught the main points. Other questions might help parents teach their children how to apply the principles outlined in the sermon. Of course, this addition to bulletins will require extra effort on your part, but will pay dividends in increased effectiveness of your sermons.

Newsletters can have added interest through a series of special sketches on "The Church at Work" with emphasis on the various ministries of the church—men's and women's groups, Sunday school, service projects, etc. Human interest rates high in a series on "How My Faith Helped Me This Week." The newsletter presents an up-to-date testimony of some specific way a church member put his faith to work. Also during a centennial or other important church anniversary, a series relating the his-

tory of your congregation and church structure would be especially interesting. When the series is complete, combine them in a souvenir booklet as a keepsake item your church members will enjoy for years.

How to make bulletins and newsletters attractive

You can't resurrect poor content with good layout and printing, but you can draw attention to good content through complementary layout.

To do this—

1. Use pictures in your bulletins or newsletters. Yes, this is possible even in mimeographed materials. Check into electronic stencils; these can reproduce pictures. Use pictures that have appeared in newspapers or take your photo to a printing firm and have a screened halftone print made. Screening breaks up solid areas of the photo and avoids blotchy areas in the final printing.

Avoid repeating pictures. Use action photos of church families, children's groups, church officers, and a variety of other shots. Everyone enjoys seeing his picture in a paper once in a while.

2. The printing of your bulletin or paper can make a difference in its appearance. Here again great expense does not always insure an attractive product. Make sure mimeograph equipment is adjusted properly. The drum should be clean; the machine must sit on a level surface; and the ink pad must be in good condition. The stencil typist should be careful not to type with strokes that are too heavy or too light.

Don't cut economic corners with bargain inks and cheap stencils. Sometimes a few extra cents will save time and pay off in a printing job of which you can be proud.

3. Another way to improve the looks of your paper is to make the right margins even. Type a dummy

as you want it to appear in final form. Then at the end of each line of typing that does not come out to the predetermined number of spaces, type diagonal lines. When the line is typed on the stencil, leave the number of additional spaces between words as are indicated by the diagonals typed on the dummy.

Another option you may wish to check out is offset printing. Some companies can produce a small number of copies at a reasonable rate.

The result is a more finished, printed piece. Special stencils are available and save money at the printers, but plain white paper is also usable. Copy may be typed with a carbon typewriter ribbon (most ribbons are fabric).

As with most things, it's easy to find yourself in a rut with church bulletins and papers. But a new, creative approach can get you out of your rut and into producing effective communications pieces.

THE STARTING POINT



By C. NEIL STRAIT

Pastor, Taylor Avenue Church of the Nazarene, Racine, Wis.

Back to the Basics

The gospel is constantly bringing us back to the basics, to priority items, to the real hard questions.

Acts 2:37-42 confronts us with some of these basics. Notice Peter's responses to the question: "What shall we do?"

Peter calls for a *faith that is personal*. In v. 38 he says: "Repent . . . be baptized . . . for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit" (NASB).*

Before we have anything to share, we have to receive something. Real, vital faith for every man must be a personal journey to the foot of the Cross, by way of repentance.

We owe our age a personal faith.

*All quotations from *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

And sometimes we lose perspective of the place repentance plays in the beginning of the Christian life. Baptism, too. Forgiveness, also, is sometimes glossed over lightly.

But these are foundation stones for personal faith. And one never moves on to the life of holiness who has not passed through the burning stages of repentance and forgiveness. Out of the regenerating state comes the heart that is ready and responsive for the sanctified life.

Peter talked about a *growing faith*. Verse 41 speaks of new converts and how they "received his word." And that's important. One of the basics. But it follows in v. 42 that "they were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer."

A personal faith must have a growing dimension to it, or it soon becomes a creed, and less than an experience. Gerald Kennedy said, "Some people haven't thought a new thought about God for 30 years."

A growing faith thinks new thoughts, experiences new things about the Saviour, and discovers new things that make for growth and stability.

A growing faith finds its exercise and muscle through the Word of God. Here in the Word, the Christian encounters the plan, the promises, and the possibilities that expand and enrich his faith.

That the early Christians had a growing faith is supported in v. 43: "And everyone kept feeling a sense of awe."

And it was from the growing experiences and the "sense of awe" that the early followers went out to mount the storms and move forward.

Spiritual Investment

Jesus confronts us with the two choices before us, in investing our lives, in Matt. 16:25-26. Let me share just two thoughts:

There is, first, *the futility of saving the wrong thing—or things*. "Whoever wishes to save his life shall lose it" (16:25).

There is, second, *the future of giving the right thing—ourselves—to the right Person—Jesus Christ*.

"Whoever loses his life for My sake shall find it" (16:25).

The Poor Young Man

Mark 10:17-22 tells the story of what is commonly referred to as the "young rich man." A closer look at the context reveals a depth of poverty.

1. *There is poverty of spiritual depth.* This man was not acquainted with the Master's will. No amount of riches can compensate for a poverty of spiritual things.

2. *There was a poverty of sharing.* This man was "saddened" when Christ suggested that he "sell all." He did not realize that a man's wealth is figured, finally, in terms of what he gives, not in what he keeps.

3. *There was a poverty of service.* What he had, he was not using. And what is not used—be it time, talent, treasure—will come to naught.

Someone Needs Your Message

Harry Emerson Fosdick, famed preacher of Riverside Church in New York City, always prefaced his preaching assignment with this prayer: "Somewhere in this congregation is one person who desperately needs what I am going to say. O God, help me to get at him."

Ever sit in a service—revival or such—
When the Spirit was fervently working,
And conviction was reeling a sweetheart or beau,
But the other was carelessly shirking?

Well, my friend, let me tell this sobering fact:
There are millions who never will make it
If they wait for a loved one—say husband or wife.
It's *your* sin and you'll have to forsake it!

—ROB E. McCALEB

IN THE STUDY

Looking at Our Lord in Luke

June 1

THE LIFTING UP OF THE BOWED DOWN (13:11)

SCRIPTURE: Luke 13:10-17

INTRODUCTION: (For this sermon I am heavily indebted to Spurgeon for his sermon with this subject.)

C. H. Spurgeon, Britain's greatest preacher in the nineteenth century, says: "I believe that the infirmity of this woman was not only physical but spiritual: her outward appearance was the index of her deep and long-continued depression of mind. She was bent double as to her body, and she was bowed down by sadness as to her mind."

Perhaps naturally short, and now bent over, she would hardly be seen in the crowd. But Jesus was always on the lookout for those in need. And so He spotted this woman, called her to His side, and spoke tenderly to her.

I. THE BOWING DOWN OF THE AFFLICTED (v. 11)

The plight of the woman is described this way: "She was bent over and could not straighten up at all" (NIV).^{*} Spurgeon graphically describes her condition: "For 18 years she had not gazed upon the sun; for 18 years no star of night had gladdened her eye; her face was drawn downward towards the dust, and all the light of her life was dim: she walked about as if she were searching for a grave, and I do not doubt she often felt that it would have been gladness to have found one."

^{*}All quotations from *The New International Version*, copyright © 1973 by New York Bible Society International, are used by permission.

The worst of it was that she could in no wise lift up herself." She was helpless and hopeless. And this had gone on for 18 years. By now all hope had gone. She was bound for life.

II. BOUND BY SATAN (v. 16)

Jesus declared that it was Satan, the great "adversary" of mankind, that had bound this woman. But, as we learn from the Book of Job, Satan may be powerful, but he is not all-powerful. He is always limited by what God, the Supreme Ruler, allows him to do.

Spurgeon says: "Satan had bound this woman, but he had not killed her. He might bend her toward the grave, but he could not bend her into it; he might make her droop over till she was bent double, but he could not take away her poor, feeble life. . . . Even so the devil cannot destroy you, O child of God."

III. LOOSED BY THE LORD (v. 13)

Satan could bind her, but only Jesus could loose her. Tenderly He said to this discouraged, depressed victim, "Woman, thou art loosed from thine infirmity." Then "he laid his hands on her: and immediately she was made straight, and glorified God."



By Ralph Earle

Professor of New Testament
Nazarene Theological Seminary
Kansas City, Mo.

We should note that the woman had to obey when Jesus called her to Him, to come "forward" (v. 12, NIV). Because she did step forward obediently, He was able to lay His hand on her (v. 13), pouring His own life into her crippled, emaciated body. The divine touch made her whole and she immediately stood straight. And let us not fail to note that at once she testified to what Christ had done: she "glorified God."

Only Christ can heal you if you are downhearted, depressed, discouraged. But you must come forward to meet Him, to let Him lay His hand on you. Then you will sing, "He touched me . . . and made me whole."

June 8

JEREMIAH AND JESUS (13:34-35)

SCRIPTURE: Luke 13:22-35

INTRODUCTION: Jeremiah was the weeping prophet of the Old Testament. Similarly Jesus is the Weeping Prophet of the New Testament. Both of these wept over Jerusalem because of its stubborn disobedience and its inevitable doom.

I. THE SIN OF JERUSALEM (v. 34a)

Throughout its long history the city of Jerusalem had been stubborn and rebellious. Again and again we read in the Books of Kings and Chronicles that the Holy City degenerated into idolatry and immorality. When God sent His prophets to warn the people, the leaders of the nation killed some and stoned others. This history of persecution, prosecution, and execution culminated in the death of Christ and the consequent destruction of Jerusalem.

II. THE COMPASSION OF CHRIST (v. 34b)

The large heart of love that Jesus had is described beautifully in these words: "How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (NIV). The Lord is "not willing that any should perish" (2 Pet. 3:9), but the people of Jerusalem were not willing to be saved from perishing. When Jesus tried to gather them under His protecting wings, as a mother hen

does her chicks, they revolted and turned away from Him.

III. THE DOOM OF JERUSALEM (v. 35a)

"Your house is left unto you desolate." What sadder words could there be? The Lord had come to His temple, but His people had rejected Him. John 1:11 says: "He came to His own home, and His own family did not receive Him" (so the Greek suggests).

Without God's presence, the Temple was "desolate," empty. So it was only logical that it should be desolated, destroyed, by the Romans in A.D. 70, just 40 years later. When God leaves His people, their doom is sealed.

The parallel with Jeremiah is striking. "It was the sad fate of this prophet to preside over the fall of his people. He had to stand and watch the country go into eclipse, without being able to do anything about it. His was the unwelcome and unappreciated task of announcing the doom of the nation and the destruction of its capital" (Earle, *Meet the Major Prophets*, pp. 53-54). The destruction of Jerusalem in 586 B.C., predicted by Jeremiah, prefigured its destruction again in A.D. 70, as Jesus had predicted. "And ye would not!" is a haunting warning today.

IV. THE FUTURE HOPE OF JERUSALEM (v. 35b)

One year before Jerusalem fell in 586 B.C., Jeremiah gave the messages of hope found in chapters 30-33 of his book. "So these chapters were written in the midnight of Judah's history. The prophet was in prison, the king was sealing the nation's doom with his disobedience, the executioner's ax was about to fall. But in this darkest hour the light shines most brightly in Jeremiah's writings as he glimpses a glorious future" (*Ibid.*, p. 75). His prophecies were fulfilled in the return of the Jews from Babylonian captivity and the restoration of Jerusalem and its Temple.

So Jesus' words here imply that someday the Jews would welcome Him as their Messiah and He would return to be their King. There are many signs that this time is approaching. The Jews have returned to the Promised Land and many of them are accepting Jesus as Messiah.

THE FOLLY OF PRIDE (14:11)

SCRIPTURE: Luke 14:7-14

INTRODUCTION: Among the Jews the chief meal of the week was on the Sabbath day (Saturday) after attending the morning service in the synagogue. It was the custom to invite guests for this meal.

So Jesus one day was invited home to dinner by a prominent Pharisee. While there, "he was being carefully watched" (v. 1, NIV)—evidently with no good intent. In front of Him was a man suffering from dropsy. It is altogether possible, if not actually probable, that he had been "planted" there by the host to see what Jesus would do.

Then Jesus turned to the "lawyers"—experts in the Mosaic law—and the Pharisees who were present, and asked, "Is it lawful to heal on the sabbath day?" This was the subject of a severe conflict between Jesus and the Pharisees. When they refused to answer, He took hold of the man, healed him, and then sent him away.

I. THE SELF-SEEKING GUESTS (v. 7)

While this was going on, the guests were gathering in this wealthy home. Jesus observed how they all seemed to be selecting the "chief rooms." The Greek says "chief couches."

The well-to-do Jews of that day had adopted the Roman custom of reclining on couches around the table while they ate in a leisurely fashion. The correct translation here is that given by *The New International Version*: "When he noticed how the guests picked the places of honor at the table." They all wanted to sit at the speaker's table!

III. THE SENSIBLE PROCEDURE (vv. 8-10)

Jesus pointed out the obvious folly of choosing the chief place of honor. When some noted guest arrived, the host would ask the self-seeker to make place for him. So the proud man would have the humiliation of walking down past all the other guests to the lowest place at the table, the only one now left. Jesus said, "If you have sense and humility enough to take the lowest place when you first go in, the host will move you up higher. So you will have honor instead of humiliation."

III. THE SELFISH HOST (v. 12)

Jesus had a lesson not only for His fellow guests but also for His host. This wealthy Pharisee had invited his close friends and rich neighbors. He, of course, knew that they in turn would invite him to their homes. So his motive was selfish. He was looking out for himself.

IV. THE UNSELFISH PROCEDURE (vv. 13-14)

What this wealthy host should have done would be to open his house to "the poor, the maimed, the lame, the blind," many of whom would otherwise have little or nothing to eat on the Sabbath day. God would be pleased, and such a host would not fail to get his reward at the resurrection of the righteous.

CONCLUSION: Pride and selfishness go together, as manifestations of a carnal heart. Humility and unselfish care go together as the manifestations of a clean heart, filled with the Holy Spirit, and so with divine love.

June 22

THE FOLLY OF ALIBIS (14:18a)

SCRIPTURE: Luke 14:15-24

INTRODUCTION: When Jesus finished making His brief speech on humility and unselfishness, a guest at the table exclaimed, "Blessed is the man who will eat at the feast in the kingdom of God" (v. 15, NIV).

In reply Jesus gave the parable of the great supper. It was a further commentary on what He had just said, as well as a warning to be sure that we do not miss out on that "feast in the kingdom."

I. INVITED GUESTS (vv. 16-17)

Jesus told about a man who prepared a great banquet and invited many guests. When everything was ready, he sent a servant to notify the guests that it was time for them to come. This custom reflects a culture that had no clocks or watches, as we have, and in which precise timing of events was difficult and people moved at a more leisurely pace. It was not a matter of eating at exactly a set hour. Hence the notification.

II. ABSURD EXCUSES (vv. 18-20)

Most excuses that people make are just selfish alibis. And often they are ridiculously illogical. Such was the case here.

The first excuse was: "I have just bought a field, and I must go and see it" (v. 18, NIV). If he had bought the piece of ground without first looking at it, he was just plain stupid! If he had already checked it out, he could certainly wait until the next day to see it again. This man is a type of those who always put business first; everything else will have to wait. Their tribe is legion!

The second excuse was: "I have just bought five yoke of oxen, and I'm on my way to try them out" (v. 19, NIV). Again, we would say, if he had not tested them before he bought them, he was indeed foolish. It would be like a man walking onto a used car lot today and purchasing a car without even giving it a test drive. A fellow like that wouldn't deserve a free feast!

The third excuse was: "I just got married, so I can't come." This just doesn't make any sense. What better place for a bridegroom to take his new bride than to a big feast?

But these are the kinds of excuses, or alibis, that the Jews were giving for not accepting Jesus' invitation to the Messianic feast. And it is excuses as unreasonable as these that people give today for not accepting the invitation to salvation—a feast to outdo all feasts!

III. FORTUNATE SUBSTITUTES (vv. 21-24)

When the servant reported these excuses to his master, the latter was naturally angered by the insults of his chosen guests. But a big banquet had been prepared. Wisely, the master issued a new order to bring in "the poor, and the maimed, and the halt, and the blind" (cf. v. 13) from the streets and alleys of the city.

The servant obeyed, but reported that there were still empty couches around the tables. Then the master told him to go out into "the highways and hedges"—"the roads and country lanes" (NIV)—"and compel them to come in" (v. 23).

CONCLUSION: The application of all this to present-day evangelism is obvious. Just as the Jewish leaders of Jesus' day re-

jected His message, while the poor people heard Him gladly, so today many church people are ignoring Christ, and the down-and-outers are accepting Him. We must go out to the streets and homes of our cities, and to the roads and country lanes outside, and find those who need our Saviour and will accept the invitation that too often is rejected by the cultured and privileged people.

Also the lesson must be enforced that nothing is gained by offering alibis. "No excuses, please!" is what God will say at the judgment. Can anyone give an honest excuse for not accepting God's free offer of salvation?

June 29

COUNTING THE COST (14:33)

SCRIPTURE: Luke 14:25-33

INTRODUCTION: All three Synoptic Gospels give careful attention to Jesus' teaching on "The Cost of Discipleship." It has already appeared in Matthew (16:24-27) and Mark (8:34-38). Here Luke gives it in somewhat different form, with the emphasis on counting the cost.

I. ADJUSTED RELATIONSHIPS (v. 26)

Jesus said, "If you want to be My disciple, you will have to hate your father, mother, wife, children, brothers, sisters—yes, even your own life!" This verse is a good example of the folly of taking everything in the Bible "literally," as some tell us to do. Was Jesus telling us that we must literally "hate" our relatives? Everything in the New Testament denies this absurdity. It is utterly obvious that "hate" here means "love less." Christ must have first place in our lives; we must love Him supremely. But this is for our own good. For only supreme love can unify our personalities, so that we become *real persons* in Christ.

II. ACCEPTED REPROACH (v. 27)

This statement is somewhat enlarged in Matt. 16:24 and Mark 8:34. Bearing one's cross can take in a lot of territory. But often it is equated with bearing reproach for Christ's sake. To be a follower of the Crucified One is a reproach in itself. But it is also our greatest glory.

III. ADEQUATE RESOURCES (vv. 28-33)

Jesus indicated that if one is going to be His disciple he must count the cost before he begins to follow Him. He must decide that he is going to pay the full price and finish the building of his Christian character. Otherwise he is like a man who starts building a tower without adequate resources to finish it (vv. 28-30). People will mock him for his shortsightedness. And today reproach is brought on the name of Christ when Christians fail to go through.

Jesus also used the figure of a king going to war against another king (vv. 31-32). He should be sure that he can successfully win over his enemy. If not, he had better sue for peace and avoid a humiliating defeat in battle.

CONCLUSION: In v. 33, Christ spells out precisely what it costs to be a disciple of His: We have to be willing to give up all we have in order to follow Him. One who is not willing to do this cannot be His disciple. It is as simple as that. Christ ultimately demands all, or nothing. But since He is the all-powerful, all-knowing, all-loving One, we can afford to give ourselves unreservedly to Him.



Mini-Messages from Malachi

By J. Melton Thomas

I. A Mood of Skepticism

TEXT: Mal. 1:2, "Wherein . . . ?"

INTRODUCTION: One of the most pronounced elements in the Book of Malachi is the evident skepticism of the people. This evidenced itself in many ways and many areas.

1. A *doubting* of God's love, "Wherein hast thou loved us?" (1:2)

2. A *disputing* God's claim of irreverence toward his name, "Wherein have we despised thy name?" (1:6)

3. A *departure* from God's assertion of wearisomeness, "Wherein have we wearied him?" (2:17)

4. A *denial* of a need to return to God, "Wherein shall we return?" (3:7)

5. A *dodging* the issue of faulty stewardship, "Wherein have we robbed thee?" (3:8)

6. A *denouncing* God's claim of rebellious speech, "What have we spoken so much against thee?" (3:13)

CONCLUSION: How can skepticism be turned to faith? By listening to God's *charges*; by submission to God's *changes*; by accepting God's *love*.

II. Insult to Divinity

TEXT: "And your eyes shall see, and ye shall say, The Lord will be magnified" (Mal. 1:5).

INTRODUCTION: There was rank skepticism in Malachi's day. There was more. There was actual insult, not only to the person, but also to the divinity, of God. Note the ways:

1. The insult of *withheld trust*—"I have loved you, saith the Lord. Yet ye say, Wherein . . . ?" (1:2).

2. The insult of *withdrawn honor*—"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?" (1:6).

3. The insult of *offering the second best*—" . . . if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?" (1:8).

4. The insult of *mercenary attitude*—"Who is there even among you that would shut the doors for nought?" (1:10).

5. The insult of accepting a "*tired of it all*" attitude toward God's will—"Ye said also, Behold, what a weariness is it! and ye have snuffed at it" (1:13).

CONCLUSION: This attitude of heart and condition of life can be changed by acceptance and acting on a philosophy of life which says, "The Lord be magnified."

III. Mandate to the Ministry

TEXT: "And now, O ye priests, this commandment is for you" (Mal. 2:1)

INTRODUCTION: Even as a preacher has a message for others, so God has a mandate for him. He feeds; he too must be fed. He challenges; he too has a charge. His mandate includes several things.

1. To know that *if he is faulty he will cause many to stumble*—"Ye are departed out of the way; ye have caused many to stumble at the law" (2:8).

2. To minister in an *impartial manner*—"... ye have not kept my ways, but have been partial in the law" (2:9).

3. To pass on the *heritage of the fathers*—"... why do we deal treacherously every man . . . by profaning the covenant of our fathers?" (2:10).

4. To *unmask hypocrisy*—"... ye . . . covering the altar of the Lord with tears . . . regardeth not the offering any more" (2:13).

5. To give *moral directives*—"... take heed to your spirit, that ye deal not treacherously" (2:16).

6. To call attention to *God's judgmental nature*—"Where is the God of judgment?" (2:17).

CONCLUSION: The prophetic role is by no means the total function of the ministry. This element, the "forthtelling" of God's Word for a given day, is certainly part of it.

IV. Return to Yesterday

TEXT: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3:4).

INTRODUCTION: Jeremiah calls, in one place, for the people of the Lord to "stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). Malachi here makes the same call.

1. A return to *experiencing the Christ of yesterday* (3:1-3). "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (3:1).

2. A return to *acknowledgment of the ethics of yesterday* (3:5-6). "... I will be a swift witness against the sorcerers, and

against the adulterers, and against false swearers" (3:5).

3. A return to a *practice of the stewardship of yesterday* (3:7-12). "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts" (3:10).

4. A return to an *understanding of the love of yesterday* (3:13-17), as opposed to a spirit which says, "It is vain to serve God" (3:14).

5. A return to an *enjoyment of the fellowship of yesterday* (3:16-18). "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it" (3:16).

CONCLUSION: The writer to the Hebrews tells us of "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). What He was yesterday He will be today, for He is also the *changing Christ* to meet every new situation.

V. Forward to Tomorrow

TEXT: "For, behold, the day cometh . . ." (Mal. 4:1)

INTRODUCTION: Just as yesterday has its lessons to be learned and heeded, so tomorrow has its revelations to be seen and looked forward to.

1. The day cometh *when wickedness will be reckoned with*. "... all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up" (4:1).

2. The day cometh *when God will heal life's hurts*. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (4:2a).

3. The day cometh *when God's people shall greatly prosper*. "... and ye shall go forth, and grow up as calves of the stall" (4:2b).

4. The day cometh *when the discordant notes shall cease from the music of the ages*. "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers" (4:6).

CONCLUSION: Through this chapter is warning if the promises be not grasped: "The day that cometh shall burn them up" (v. 1). "Ye shall tread down the wicked" (v. 3). "... lest I come and smite the earth with a curse" (v. 6).



DEAR DADDY—

When I'm a great big man like you,
I want to do just like you do.
It's goin' to go just where you go;
I want to know all that you know.

It's just a-growin' awful big,
And walkin' in the tracks you dig.
I think it won't be very long;
It's growin' fast and getting strong.

And soon I'll go to town with you
And be your partner all day through.
It's just a little, great big man
A' gettin' like you fast 's I can.

DEAR SON—

I'm glad you want like me to be,
Yet I must change some things, I see,
If you will do just as I do,
And follow me the whole length
through.

Then I will pray for strength and power
To walk the life with Christ each hour,
And leave tracks all along my way
Which lead to joy and endless day.

Author unknown

An amusing incident making the rounds these days concerns the minister who took leave of his congregation in the following manner:

"Brethren and sisters, I come to say good-bye. I don't think the Lord loves this church, because none of you ever die. I don't think you love one another, because I never marry any of you. I don't think you love me, because you never pay my salary.

"Your donations are moldy fruit and wormy apples—and by their fruits shall ye know them.

"Brethren, I am going away to a better place. I have been called to be chaplain of the state prison. 'Whither I go, ye cannot come'; but 'I go to prepare a place for you,' and may the Lord have mercy on your souls."

—Selected

ALTARS

*A man I know has made an altar
Of his factory bench.
And one has turned the counter of
his store
Into a place of sacrifice and holy
ministry.
Another still has changed his office
desk
Into a pulpit desk, from which to
speak and write,
Transforming commonplace affairs
Into the business of the King.
A Martha in our midst has made
Her kitchen table a communion
table.*

*A postman makes his daily round
A walk in the temple of God.
To all of these, each daily
happening
Has come to be a whisper from the
lips of God,
Each separate task a listening post,
And every common circumstance
a wayside shrine.*

EDGAR FRANK
Source unknown

*I'm thankful for the bitter things;
They've been a "friend to grace."
They've driven me from paths of ease
To storm the secret place.*

*I thank Him for the friends
Who failed to fill my heart's deep
need;*

*They've led me to the Saviour's feet,
Upon His love to feed.*

*I'm grateful, too, through all life's
way*

*No one could satisfy;
And so . . . I've found in Christ alone
My rich, my full supply.*

—Selected

* * *

In church for the first time, the little boy watched wide-eyed as the choir, all in white surplices, filed in. With wonder in his voice, he whispered hoarsely: "Are all those people going to get haircuts?"

* * *

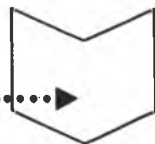
When the Indians were running this country, there were no taxes, no debts, and the women did all the work.

White men thought they could improve that system!



HERE AND THERE

AMONG BOOKS



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Acts of the Apostles: A Commentary

By Charles W. Carter and Ralph Earle
(Zondervan Publishing House. First published, 1959. This edition, 1973. 435 pp., cloth, \$7.95.)

Much of this work was originally prepared and published in 1959 as the volume on Acts in the projected, but unrealized, 40-volume *Evangelical Bible Commentary* series. The Acts volume was soon sold out, and has been out of print for several years. With certain revisions, but minus the exegetical sections, the materials contained in the original volume were incorporated into Volume IV of the *Wesleyan Bible Commentary* (Eerdmans Publishing Co.). The present volume is essentially the same as appeared in the original work (*The Evangelical Bible Commentary*) with certain exceptions: In this volume the introduction has been enlarged and extended, the bibliography has been extended and updated, and the preface has been rewritten. Dr. Carter writes the analytical outlines, the expositions of the text, and the additional notes on certain subjects at the close of certain chapters. Dr. Earle is the author of the introduction and the exegesis of the text. The dual authorship, it is pointed out, finds its justification in the respective qualifications and specialized interests of the authors. William Barclay, F. F. Bruce,

and many others have given hearty acclaim to this commentary. For what it may be worth, this reviewer agrees.

J. M.

Concise Dictionary of Religious Quotations

Edited by William Neil (Wm. B. Eerdmans Pub. Co., 1974. 214 pp., source and subject index. Cloth, \$7.95.)

The author, an ordained clergyman in the Church of Scotland, who has taught biblical studies at the University of Aberdeen and at the University of Nottingham, has drawn together more than 2,500 religiously inspired quotations, reflecting a broad range of topics and points of view. Included are brief passages from the Bible, the Koran, and the Talmud; excerpts from the writings of Shakespeare, Bunyan, Dante, and Mark Twain; selections from the works of such theologians as Augustine, Aquinas, Luther, Knox, and the Wesleys; and many other thoughts and expressions, some well known and some unfamiliar. One index lists the sources, another the subjects, and one suggests the key to the scripture texts quoted in the dictionary. This volume is particularly useful to the pastor and student as a reference for quotations, but it would also be rewarding to the casual reader who will find insight and inspiration in these quotations.

J. M.

Preachers' Exchange



PLEASE NOTE: Books must be OUT OF PRINT!

WANTED: *Overcome Evil with Good*, by Audrey Williamson; *Revelation*, by A. B. Simpson.—Jack Seberry, 3550 Gateshead, N.E., Rockford, Mich. 49341.

WANTED: *Epistle to the Hebrews*, by H. Orton Wiley.—D. R. Kennedy, 1406 Fifth St., S.W., Minot, N.D. 58701.

WANTED FOR OUR LIBRARY: *The Writings of James Arminius*, eds. James Nicholl and W. R. Bagnall. Preferably photolithographic reprint of 1956 Baker edition.—Dr. Ronald Kydd, Central Pentecostal College, 1303 Jackson Ave., Saskatoon, Saskatchewan, Canada S7H 2M9.

WANTED: *Phineas Bresee: Prince in Israel*. Also *Epistle to the Hebrews*, by Wiley.—Ronald G. Budd, 6201 E. Reading, Tulsa, Okla. 74115.

WANTED: Vol. 51 ("Revelation") of the *Pulpit Commentary*; *Bunyan Characters*, by Alexander Whyte (3 vols.).—Dave Kaufman, 802 N. 7th, Fredonia, Kans. 66736.

WANTED: Young pastor in desperate need of filing system. Will consider all types but prefers Memoromatic.—David Standfest, 36940 Goddard Rd., Romulus, Mich. 48174.

WANTED: Holiness commentaries. Joseph Benson's *The Holy Bible Containing the Old and New Testaments* (5 vols.); *Commentary on the New Testament* (5 vols.) and *Commentary on the Old Testament* (9 vols.), edited by D. D. Whedon; Binney and Steele's *People's Commentary on the New Testament*; also good holiness books and other out-of-print commentaries. Send price.—Jerry D. Wood, 32 Second St., N.W., Oelwein, Ia. 50662.

WANTED: Used Scene-O-Felt stories in good condition. Send description of story, age, condition, and price.—Rev. Eddie G. Stark, 6906 N.W. 36th, Bethany, Okla. 73008.

COMING
next month

● The Communicating Christ

Christ is our Example if we would preach to be understood. We may yet communicate His message to the people of our world before time runs out.

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Whether the world recognizes the priority of preaching or not, a divine imperative is laid upon us whom the Spirit has called to fulfill our service.

● The Personalities of Revival

The Holy Spirit, the pastor, the people, the evangelist. We cannot survive without revivals, and a cooperative spirit on the part of all is the secret.



AMONG OURSELVES

There are times when we need to stop and take a look at ourselves. That is why in every home there is at least one mirror, sometimes several. The mirror of the soul is of the greatest importance, especially for the pastor who is expected to be the spiritual leader of his flock. The month of June is as good a time as any for stopping to take that look at ourselves as leaders. School is out. Spring revivals are past. Vacations will begin soon. The fight is about to be joined to determine whether or not we will avoid the dreaded "slump" that summers can bring. How is it with our own spirits? This is the burden of the editorial (p. 1) and the "Servanthood" article, which is really what leadership is all about (p. 3). This may have some effect on the books we choose to read, and how many of them we will find time to read (p. 5). It will have its influence on our music and our mission (pp. 3, 11). It will send us back to the basics (p. 21). It could even add interest to our bulletins and newsletters (p. 19). Most of all, it will, we hope, place us more and more at the point where the Holy Spirit is our Guide and Strengtheners (p. 13). There is no other person in all the world who can wield the influence for Christ and holiness that the pastor wields. Look to Jesus this month. You and He together can conquer every foe of righteousness.

Yours for souls,

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